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[41 cont.]

582 girl to marry him. Naturally, these sisters ordinarily do not remember their prerogative until they have failed to get another man whom they desire. Thus the young men are often forced to marry girls who are much older than themselves. If the wife
587 dies, the widower must marry a sister of his wife in case she agrees. [42] If, on the other hand, the man dies, the widow
(589) must stay with the parents-in-law for about a year. It is illegal to marry the wife or the children of a deceased brother. The widow must marry a man from another kin group and move to his vil-
611 lage (1). The boys belong to the father's kin group, the girls to THE MOTHER'S KIN GROUP.

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1. "The fate of many a young childless widow is much worse, however. A Bushman communicated the following concerning this matter: 'When a man dies and leaves behind a wife without children, and the brother-in-law refuses to accept his brother's bow and thereby his sister-in-law, she may return to her father's village. But this does not by any means always happen. As a woman who did not bear children she is not highly regarded. Her life has no significance. The men of the village talk about her case and designate one from their midst to destroy the useless life. This man will come to the widow's hut in the evening and will sit down across from her at her fire. He has a bow and arrow with him. The widow knows what is in store for her, but gives no sign. The two talk about trivial matters. After a while the man takes the bow in his hand and shoots an arrow through the heart of the woman sitting across from him. The unfortunate woman dies and is buried as inconspicuously and as quickly as possible. Blood vengeance on the part of the woman's kin group is not to be feared. After all, she did not bear any children.'" (Zastrow and Vedder, op. cit., p. 419.)

[43 cont.]

732 Blindness in one eye is very common as the result of wounds inflicted by thorns. Among very old people I have also found blindness as the result of cataract. Here and there one also finds (648) Bushmen who in olden times had been captured by the Herero, who shot out their eyes with grass seed.

Ear Ailments

757 They are relatively rare. For an ordinary earache, leaves are stuffed into the ear "so that it will stay warm." The aching ear is likewise held over the fire, in which some medicine has been placed. If pus comes out of the ear, the ache stops and all

[413]

Fig. 16. Scratching Instrument. Iron leaf fastened to a little stick with resin and leather strips. (Museum of Ethnology, Hamburg; actual size [as shown in original text].)

(753) [44] is well. If //Gauab has put something in it, however, the pains become so strong that one can no longer sleep or hear. In (755) such cases one must call an especially powerful doctor, who draws out the spirits of sickness; otherwise the patient will die.

9: Thomas T-5 (1951-1955)1959
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the buffalo's horn had wounded him. Otherwise, he looked very well. All the people seemed well, especially the children. Toma's oldest son wore a crown of badger skin with the long hair standing up on it, and two safety pins that we had given him, which he wore as earrings in his pierced ears. With all this he looked bold as a pirate. His brother was nearly as big as he was, and his sister, Norna, now three, was a slender, graceful child who regarded the world with dark, wondering eyes.

Norna's sixteen-year-old uncle, Tu's brother, was there too. He was a lame boy; he had been crippled in one leg since childhood and could hobble only with the help of a long stick. People had despaired of him, believing that he would never be able to hunt and therefore never marry or inherit the headmanship of Gautscha Pan, but when we saw him now and looked at him closely we noticed a fine row of scars between his eyes and on his arms and chest and we knew that he had hunted and killed an antelope and had been scarified in his initiation. We had planned on this trip to give him presents of all kinds, to make him rich, so that he could marry whether he could hunt or not, but we saw now that this would not be necessary. When he knew that we had noticed his scars he told us in great detail the story of the hunt. He told us how he had gone out with a group of hunters, how he had first seen the two horns of a kudu above a clump of bushes, how he had silently hobbled near it, propped himself on his crutch, and shot it with a poisoned arrow. The arrow had penetrated deeply and the lame boy had returned to tell the others. They had followed it with him for a day and in the evening had found it dead. It was the lame boy's kudu, though; he shot it, and to Bushmen that is the important thing. He was scarified with a paste made of the kudu's meat, and ever after that he was a man.

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

609 she was with her father and mother, though perhaps not nearly as frightened as she would be later when she was far away from Nama Pan in the streets of the city.

732 It was a very sad and heavy day the day that Short Kwi left. It depresses Bushmen terribly to see one of their number crippled, which, of course, in almost every case means the end of that person's productive life as a supporter of the people —one becomes a poor person and depends upon the enforced charity of one's near relatives while suffering avoidance by one's remoter kin; but it depresses Bushmen even more to see one of their number taken away. It is the end of a link in their unity, and when it happens part of the chain of their relationships, part of their pattern is destroyed. That day many people who surely expected never to see Short Kwi again stayed alone by their fires or played the guashi idly, but spoke not a word. The rest of the people, all but Toma, Gao
152 Feet, and Lazy Kwi, were beset with jealousy and quarreled
578 on and on all day, with us, with each other. They were jealous because we had given Short Kwi and his wife clothing and within the hour after Short Kwi's departure a crowd of people was squatting in the dust around our camp. The crowd was so thick that we could hardly get through. No one budged an inch to let us by, and when they would catch our eyes, the women, particularly those who had waited outside our tent when we had given Short Kwi's wife the clothes, pointed to holes and frayed spots in their karosses which clearly showed that they, too, needed clothing, and when we did nothing (we had presents of blankets, cloth, beads, shirts, pants, pipes, and knives to give to everyone when we left, but could not give dresses to all the women and could not give the presents now) they glared at us with stony faces and hard eyes.

152 In the afternoon the people were still there, quite dusty

9: Thomas T-5 (1951-1955)1959
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voked those supposedly unmentioned beings, the spirits of the dead. Dikai was not offended, though; she gazed down at him calmly. "You, you little thing," she said, "no curse that you could say would hurt me."

Much later in the evening when John and Dan and I were sitting at our own fire just before going to bed, Dikai and her nephew, Toma's son, came to visit us, Dikai with Little Dabe asleep on her back. It was a quiet evening, people were sitting at their own werfs and though they were screened from us by grass we could hear their voices talking and see the light of their fires. When Dikai came, Lazy Kwi, whose werf was on the other side of our camp, heard her speak and stood up to see what was happening, looming suddenly from where he had been sitting only a few feet away. He came through the grass to visit also, and we sat by the fire listening to Dikai as she told us about various relatives in the north and what kinship terms we should use for them, I being named for her and John for Toma. Lazy Kwi told Dan that Dan had been named for him, but named Kwi Cheeks instead of Lazy Kwi, and when Dan asked why his nickname was Cheeks all Lazy Kwi could say was: "Because of your cheeks." We thought, but we could not think of a reason, as there was nothing about Dan's cheeks that might attract attention, except that he had recently shaved his beard so that his cheeks were visible.

Dan said that now he had no beard, no hair, no name, which Lazy Kwi thought was terribly funny and said: "Throw away your beard hairs, throw away your name, but take Kwi instead and be my namesake." Shortly after that we went to bed. Relations seemed less strained.

One morning about a week after Short Kwi had gone, when the people were resting and the werf was quiet, we heard a

9: Thomas T-5 (1951-1955)1959.
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732 rumble, a faint roaring in the veld, the sound blown to us on the wind. Toma must have heard it first, for he stood up from his nap and squinted his eyes at the veld. "A truck," he said. "Your truck. Not the farmers."

He was right; it was our truck. Soon we saw its top among the bushes; when it burst through the bushes at the edge of the pan the Bushman men ran to meet it and, as it did not stop, ran along beside it, craning their necks to look in the front and the back. Soon they dropped behind and walked slowly in its dust cloud. Short Kwi had not come.

The news of Short Kwi was good. At the hospital, his gangrenous flesh had been removed and enough of his calf was left so that a peg leg could be attached to it. A peg leg had been chosen instead of an artificial leg because, in the veld, an artificial leg would be impossible to repair or replace, but a peg leg could be replaced with the carved branch of any tree. It would be months before Short Kwi and his family could return to Nama because Short Kwi would have to learn to walk again, using the peg. When he was able to come, a truck from the government of South-West Africa would bring him.

We told all this to the Bushmen, but they were not really pleased. The miracle which they had perhaps expected had not taken place, for Short Kwi was still a cripple, and he always would be. They did not think of Tu's brother, the lame boy who would someday be a headman, who managed his lame leg and his crutch so well that he had hunted successfully and was initiated into manhood; they turned their sad faces away from the truck and went back to their scherms in silence.

574 602 The following morning, adding somewhat to the tension and unease, the rest of Short Kwi's band arrived. They looked